

... THE ..

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xiii: 32.

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THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

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Roman Catholics and their conversion
to Evangelical Christianity.

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EDITORIAL NOTES.

THE next issue of THE CONVERTED CATHOLIC will be No. 1, Volume XVIII, January, 1901, the first month of the Twentieth Century. Of course all the present subscribers will want to see that number. It will be a good one if good will, zeal, experience and hard work, with the divine blessing, can make it so. All promises made regarding preceding volumes have been kept, if we may judge by the appreciation of our readers, who are the most competent persons to express an opinion. They all agree that each succeeding Volume has been better and better, and by the renewal of their subscriptions year after year they give practical proof of the sincerity of their words. We thankfully accept their judgment, and will press on in the good work with confidence that the Magazine will continue to deserve their approval.

The articles in the next Volume will be of increasing interest and value. The priests who have recently come to Christ's Mission will write on their experiences in the Church from different points of view; and very remarkable have been some of those experiences.

Many Special Articles for 1901.

THE CONVERTED CATHOLIC for 1901 will also contain a series of articles by the Editor on various dogmas of the Roman Church, which will throw light on many points of doctrine not generally understood by Protestants, and of which even many Catholics are ignorant. The Roman system only needs to be thoroughly known by the Christians of our day to make them appreciate as never before the valuable work of the Reformers of bygone days, and especially of the Sixteenth Century, who were all converted Catholics.

More and More Conversions.

After this month's Letter to Cardinal Gibbons was in type our attention was called to the following item in the *English Churchman*, November 8, 1900, under the heading "Papal Decadence":

With reference to the statement in the *Tablet* that fourteen Anglican clergymen have seceded to Rome since 1896, a correspondent writes to the *Pall Mall Gazette* to point out that "this is an average of three and a half a year. What number of priests in England may have joined the Anglican Church I cannot tell, as sometimes their names do not get into the papers. By a singular coincidence, in the *Times* of the 30th, I see that the 'Los von Rom' in Austria since 1898, amounts to over 12,000 persons. Since 1895, when M. the ex-Abbe Bourrier left the Church of Rome, nearly two hundred priests have followed his example. Mr. Galton, who has been behind the scenes, puts these losses down to the revelations of the Dreyfus case, the exposures of the religious associations, and the dislike of the more educated clergy to new cults, such as the 'Sacred Heart' and 'St. Antony of Padua.'"

Instead of "Papal Decadence" would it not have been more appropriate to use the term "Converts from Rome" to express the secession of priests and people from the Roman system, when they unite with some branch of the Christian Church? In

the work of Christ's Mission we have found that priests and people have been converted when they have turned away from the Papal system and learned to call on the name of the Lord in sincerity and truth. When Catholics renounce Popery and learn to worship God like other Christians and in company with other Christians, there is good evidence of conversion. Things should be called by their right names.

But the good news in our excellent English contemporary strengthens the position we have taken in the Letter to Cardinal Gibbons that the conversion of the Catholic people will be the great work of the Twentieth Century.

One Million "Loss" in Germany.

We find another statement in the same London Catholic paper, quoted by our spiritual and bright contemporary, the *Dublin Christian Irishman* for November, as follows:

The *Tablet* describes the decrease of the Roman Catholic population of the German Empire as alarming. In Baden from "1836 to the present day there has been an unbroken and steady decrease of the Roman Catholic and increase of the Protestant element. From 1820 to 1890 Roman Catholics have diminished by 6 per cent., and Protestants increased by the same amount, so that whilst by 1895 the number of Roman Catholics ought to have risen to 1,600,000 as a matter of fact they were only 1,057,000 in the year, whilst Protestants had increased to 621,000, instead of 530,000. Not quite so unsatisfactory is the state of things in Wurtemberg, where, however, during the last fifty years Roman Catholics have decreased by one-half per cent., and Protestants increased by one third per cent. Although the growth of Roman Catholicism in Prussia has been very considerable, yet, owing to the effect of the losses in South German States, the result for the whole German Empire shows a loss of nearly one million souls for the whole century."

The Church Above the State.

The Roman Catholic Church is the only religious system that takes part in politics as an organization. All branches of the Church of Christ, Presbyterian, Methodist, Baptist, Episcopal, Congregational and the other bodies are divided in politics as in other secular pursuits. But the Roman Catholics generally vote the ticket of one party. It is the only Church that is united on that subject. In Germany and France there is always a "clerical party" that sets the interests of the Church above those of the State. In the latter country the case of Dreyfus will never be forgotten. In the South American Republics it is the same clerical party that is opposed to progress and justice. "The Church above the State" is the motto of the Roman hierarchy in every land. The "Federation of Catholic Societies" organized in this city for political purposes is the latest effort to obtain supreme power in this country.

In the recent election in our own country the Roman Catholics voted against the re-election of President McKinley in solid mass. Their papers, without exception, denounced him as the enemy of their Church because he was the head of our Government during the war with Spain which laid that great Catholic country in the dust.

Degenerate Protestants.

The German Catholic philosopher from whose writings a quotation is printed on page 375 does not mince matters in designating the Protestants who become Romanists as degenerates. People in a normal condition of body, mind and soul, who have tasted the sweetness of the love of God and drunk of the fountain of life in His Word, will not turn away from the Saviour and close His Book to lift up their hands in supplication to statues and pictures, and kneel to a priest for the forgiveness

of their sins, though he may be a greater sinner than themselves. Roman Catholics to the manner born do not often express their sentiments regarding these Protestant perverts as bluntly as this German philosopher.

Robust Christians.

Another striking thought brought out by the same writer is that "Protestant Christianity makes demands on the will and insists on moral energy." That is quite true, and the energy moral, mental and physical, inspired by Protestantism has brought the Bible-reading nations into the front rank. At the present time much is said of the power of the Anglo Saxon peoples as if their vigor were a matter of race, whereas in reality it is the result of their religion. True religion gives man direct access to God, the source of all power, and enables him to obtain the moral energy required for all the duties of life. Whatsoever his hand finds to do he does with all his might.

Is the Pope Converted?

An Associated Press dispatch from Rome, November 6, startled the world by the announcement that the Pope had issued an Encyclical in which he exhorts his people to seek the Redeemer who, he said, is the way to truth and life. "As Christ's coming into the world," he continues, "reforms society, so the latter, in turning to Christ, will become better and be saved by following His doctrines and the divine law."

Only the briefest summary of the Encyclical was given; hence we are forced to wait until we see it in full before commenting upon it. But the sentence quoted is a hopeful sign that the venerable Leo—he is now in his ninety-first year—may be converted and exalt Christ before he is called to his eternal account. What a power

for good this man could be if he would preach Christ and Him crucified ! With God all things are possible, and though the conversion of the Pope would be one of the strangest things that ever happened, it is not impossible. Whoever will may come to the Lord Jesus and be saved, and that includes Pope Leo XIII, if he will heed His voice, forever calling, "Come unto Me, all ye that are weary and heavy laden and I will give you rest."

Good News for Catholics.

Roman Catholics who are led by the Spirit of God to inquire into the truths of religion are frequently deterred from prosecuting their search by the fear of giving pain to their relatives and friends and suffering persecution.

The great number of witnesses who have come out of the Roman Church and who partake of the joy of the Lord should encourage these friends.

The civil law, also, not only affords protection to Catholics who desire to become members of Protestant Churches, but it carries the principle of religious liberty to the point where its declarations form a positive safeguard.

The following case reported in the *Brooklyn Eagle*, of November 1, will be an encouragement to all missionary and Christian workers who are brought in contact with Catholics, and who earnestly desire their conversion.

Mrs. Mary Creamer of 1,284 Forty-ninth street, was served with a summons by her niece, Miss Kate Foley, 18 years old, of 1,137 Fortieth street. Miss Foley said this morning in the Grant street police court that her aunt was interfering with her because she attended worship of a Congregational church held in a hall at Fort Hamilton.

Said Mrs. Creamer: "Kate was born a Catholic and has always been one. I brought her here from Pennsylvania,

where she was living with a relative, and where she was nothing but a drudge. I only want her to go to the Catholic Church."

Magistrate Steers told her that the girl could go to church where she pleased and that Mrs. Creamer should not interfere with her for so doing. Miss Foley claimed that an effort was made to drag her from the Congregational Church on Sunday night and that only the presence of a special officer stopped the attempt.

Leo and Humbert.

The assassination of King Humbert did not cause much grief at the Vatican. On the contrary there was secret rejoicing that a severe blow had been struck at the dynasty that had inflicted irreparable injury upon the Papacy by the destruction of the temporal power.

A letter lately received from a Christian gentleman in Venice says :

"King Humbert's assassination was a sad blow to Italy. When he ascended the throne he said that he would live so as to deserve the love of his people and he did it. His death has been overruled to rouse in Italy a universal feeling of hostility to the Roman Church, which approves of his murder, and a widespread feeling of sympathy with Protestants and Protestant workers.

"The work of evangelizing the world seems now to be put by divine Providence in the hands of America and Great Britain, and if those nations fulfil their mission and do not allow themselves to come under the glamour of the Catholic Church, the spread of the blessed Gospel of Christ, and good government, free institutions, free education, and a higher civilization for all countries will be assured."

Since that letter was written Germany has united with England and America in the cause of righteousness.

Good Work of the Mission.

The work of Christ's Mission is so varied and far-reaching that few of its friends, and not even the workers themselves, have any adequate conception of its extent and the results attained.

But sometimes letters come that throw strong light upon much good of which the Mission has never heard.

For example, elsewhere in this issue a letter from Illinois speaks of the conversion of no fewer than thirty Roman Catholics in one town, chiefly through this magazine.

And below is given part of a letter from a priest who came to Christ's Mission in 1896, and was there converted to Christ. Dr. Paul Pollach was a guest of Christ's Mission at the same time, taking a post-graduate course of medicine in the city, and his knowledge of many languages was of great service to the priests who came there. It must surely cause all friends of the Mission to rejoice that they have helped to supply any town and any flock with such an industrious, zealous and capable pastor as Brother Milanese. The letter was not written for publication, but it will not on that account be less appreciated.

No one can read Brother Milanese's letter without feeling that if his life be spared and he continue to live out Christ as he is doing now, a great future of successful service for God and man lies before him. Writing from Pittston, Pa., Brother Milanese says: "I pray Him who is the giver of all good things to shower His blessings upon you and upon Christ's Mission. You are doing a great work, but still greater it ought to be. And I think it is a shame for this Protestant country to be outdone in this direction by Catholic France and Ireland. Why does it seem so hard for American Christians to understand that it is good strategy to have the op-

posing general deserted by his officers? Take away the officers, and the soldiers must leave also, because they could not fight without leaders. But what do we really behold? That the big denominations which ought to give the matter their careful consideration and utmost aid, leave poor Father O'Connor to fight the great fight with the seven headed monster of Rome all alone!

"I have been here ten months. I have three stations to care for, and thirty miles to cover every week. They keep me very busy. In their daily life I am to my people their brother, guide, teacher, interpreter, amanuensis, legal adviser, physician and what else. On Lord's Days I am their preacher, organist, soloist, usher, sexton, etc. It is a very hard work but a blessed one.

"My love to Christ's Mission!

"Your brother in Christ,

"A. MILANESE."

Your Labor Not in Vain.

Whatever good has been accomplished by Christ's Mission and this magazine is due, under God, to the dear friends who have co-operated by their prayers, their gifts and their personal work. It has been often said that eternity alone will reveal how many persons have been converted through the influence of this magazine. But thanks be to God, there is not lacking evidence that its work is bringing forth good fruit even during the burden and heat of the day. The following letter from Pennsylvania, received last month, will be read with pleasure by all the friends of this work:

Dear Brother O'Connor:

I have recently entered upon my seventy-seventh year, but despite the years I still feel a great interest in Christ's Mission. A long time ago when your Mission was starting we were taking the *Weekly Witness*, and in an obscure place in that paper I saw

the notice of a meeting to be held the next Sabbath in a hall, and the object of it was especially for the benefit of Roman Catholics. I was strangely moved when I read the notice, for I had for years wondered why such a work had not been undertaken long before. I watched for all items concerning the work and rejoiced over its success, and after a while learned that a paper, *THE CONVERTED CATHOLIC*, was to be started in its interest.

Then I subscribed for it and have not only been helped by it myself, but it has been a blessing to many others. I have taken it for several clergymen and some reading rooms; and have always sent the paper out with prayer and confidence that some seed would fall on good ground.

In one case a copy was sent to a minister, a relative of mine, living at some distance. After reading the paper himself he would send it to his two brothers in a distant State, whose wives were Catholics. Before the year closed both of those wives became Protestant Christians through the reading of that magazine, and one of the brothers who was not saved was seeking his Saviour. Since then the clergyman has taken the paper for himself and every copy he receives does excellent mission work.

All Christians who know of your work must rejoice at what has been accomplished, and in the face, too, of such fearful odds. Now that debt on the Mission building is so nearly cancelled the work must surely make greater advances in the future. In view of the uniting of our foes against the truth we might be discouraged did we not know that God reigns, and even the beast and false prophet must yield to His sway. "When the enemy cometh in like a flood the Spirit shall arise up a standard against him."

Faithfully yours, S. L. G.

Zeal in Winning Souls.

Referring to the excitement attending the political campaign which closed last month in the re election of President McKinley, the editor of the *New York Christian Advocate*, the Rev. Dr. James M. Buckley, says in the issue of that paper for November 15 :

"Many of the papers and persons foremost in the political excitement would accuse of unbridled fanaticism those who should be as earnest and continuous in arousing interest in religion. A multitude of professed Christians who have cheered themselves hoarse and spent days drumming up voters, stirring up the sluggards, convincing the doubtful, helping the hesitating to decide, and who were not ashamed to make the rafters ring with their jubilation over the victory, would be ashamed to be found making similar efforts to lead friends, neighbors, and strangers to choose Jesus Christ for their Leader and the commandments of God for their platform !

"Much as public efforts have done, there is reason to think that private arguments and appeals have done fully as much. All parties seem to think so. Scarcely a house in the whole land has been unvisited.

"If all true Christians should exhibit as much zeal and be as persevering in awakening slumberers in the Church and in recruiting from the opposition, in a few weeks millions would be born into the kingdom of God. Such were the methods of the apostles and early Christians, and by such means Methodism arose and flourished."

Dr. Buckley would, doubtless, include the Roman Catholic Church as in "the opposition," for some years ago he spoke of "our Catholic ancestors who had been brought out of darkness into light." In the revival that is coming many Catholics will be converted.

FROM ROMANISM TO BIBLE CHRISTIANITY.

BY MARGARET BLAKE ROBINSON.

An Address Delivered at Christ's Mission, Sunday evening, November 4, 1900.

When the Pharisees sent to John the Baptist to ask who he was, he said, "I am not the Christ." He explained that he baptized with water, but that Christ, whose shoe-latchet he was not worthy to unloose, was coming after him, and He would baptize with the Holy Ghost. When he saw Christ he did not uphold the importance of his own office, though he was directly called of God, but he pointed to the Saviour and said: "Behold the Lamb of God, which taketh away the sin of the world." This attitude the Roman Catholic Church does not take. It does not honestly confess, "I am not Christ," but it stands in the place of Christ and points us to formalism, ceremonies and rites, to confessionals, the infallibility of the Pope and the greatness of the priesthood, while all the seeking soul needs is to just behold the Lamb of God.

This explains my attitude toward the Roman Catholic Church. I have nothing against it except in so far as it hides the true light and magnifies the material things of religion. Personally I know nothing of the "ignorance" attributed to Romanists. There was a Bible in my father's library and I could have read it if I had desired. True, we were not encouraged to read it, and thus we passed it by.

Why I left the Roman Catholic Church can be answered in a sentence. It had nothing to satisfy my heart; nothing but formalism and superstition.

An old lady who nursed me when I was a child used to tell me that the priest could make the river go up the mountain side; in fact she knew a priest who did that, and I told her I wished I could see it done. I am still wishing. Scratch a young Catholic who does not stand in awe of a priest

and you will find a very good "heretic."

I remember standing before a picture of the Virgin in our house and saying to my mother: "She was a woman like the women who live around here, and I don't believe we ought to pray to her." Of course this was the talk of a budding heretic, and no wonder it shocked my mother greatly; but I had the spirit of liberty and a mind that could not be kept from thinking for itself. I heard so many tales about the holiness of the priests that I sometimes wondered if it would not be well to pinch one of them to see if he was like other human beings. I think now that possibly he would "say things" just as quickly as any other man.

When I went to confession I received no sense of forgiven sin, no spiritual power in my life, and came away with nothing but the same feelings and actions; and even when I was quite young the question would arise, "Is religion all a farce? Did Christ bring us nothing better than this?" I used to read the lives of the saints because I was compelled to do it, and I used to wonder if there was any truth in them. How could they enjoy the spirit of religion such as I had been taught—all penance and deadness if you were "pious"; all hypocrisy and shame if you were not?

I have seen a story by one of the new Irish writers about a Protestant husband and a Catholic wife in the north of Ireland. A friend called on the couple one day and saw two pictures on the wall, one a picture of William of Orange, the Protestant soldier, and another of "His Holiness" the Pope. The friend wondered how they could get on with their conflicting opinions, but the woman said, "Oh, we never have any arguments except twice a year—on St. Patrick's Day and on the

12th of July (the anniversary of the battle of the Boyne). On the 'twelfth' the old man comes home after celebratin' and pulls down "His Holiness" and burns him. I never say a word, but I pawn King William—bad 'cess to him—and buy a new picture of the Pope. When St. Patrick's Day comes around I do the burnin' and my husband the pawnin', and we never have another word on the subject."

But I was not possessed of the philosophy that these two good people had, and so I could make no compromise.

One day I took down a book in my father's library. It was the story of the Inquisition, and alas! alas! it gave the Protestant version of it. Of course I questioned my father about it, and he toned down many of the things told therein, but I felt sure there was enough truth left in the statements made to deprive the "Holy Mother Church," in my eyes of much of her saintliness.

It is claimed that the Church never changes, but when I commenced to read and found out that there had been added, from time to time, the doctrine of auricular confession, the telling of beads, prayers to the Virgin and the saints, and the infallibility of the Pope, I could see that statement was incorrect. It is said that there is unity in the Church—sure enough there is, because anyone is *excommunicated* who does not agree with it, that is if they disagree *openly*; it is easy enough to have unity that way, but the Church is kept as busy as any of the "sects" with internal broils.

I learned that the doctrine of purgatory was an awful insult to the Son of God, as it implied that His finished work in Calvary did not suffice to save our souls.

If you look in your Catholic Bible you will see that it says, "The blood of Jesus Christ cleanseth from all sin." Now, if I have a slate up here and it is

full of figures, and I rub them all off with a sponge, what more is there to be done to make that slate clean? And if Christ cleanseth ALL sin away, where is the place for purgatory? Catholics can keep their purgatory if it is any comfort to them; I don't want it. But what sad doctrine to give to people who might be rejoicing in the liberty with which Christ hath made them free! How could I believe in the infallibility of the Pope when I read the story of the Borgias? when I knew about the two popes, one at Avignon, the other at Rome, and both fighting? It would take a Philadelphia lawyer to tell which of them was infallible. And when I knew that Paul "withstood" Peter to his face, and that Peter was in the wrong, the doctrine that he was the head of the church soon lost its hold on me. Peter has not the keys of the kingdom of heaven; thank God for that! The Son of God holds them and He said, "Him that cometh unto Me I will in no wise cast out." True, Peter was, in a sense, given the keys of the kingdom, for he was the first one to preach the Gospel that converted the people after Christ's ascension, and it is the Gospel that preaches of Christ's sacrifice that is the key to the kingdom. But the idea of taking this highly figurative language literally and giving Christ's place to poor, faulty Peter, is absurd. "I am the door: by Me if any man enter in he shall be saved."

When the bishop laid his hands on me at confirmation I was taught that the Holy Spirit descended upon me; but I knew better, young as I was, for I knew my heart was not changed.

The Church tells us that we are Christians because we are baptized into it. How false this is! If it were true how do we account for the thousands of men in prison to day, who have been baptized after the Roman fashion,

and yet who have never known God?

The Roman Catholics say that Protestants do not believe in the Blessed Virgin. Now, that is not so. Of course they do not pray to her or believe in her as the "mother of God," for God never had a mother, and the Bible says, "In the beginning God," whereas the Virgin was born a few thousand years ago. She was the mother of Christ in the flesh, God's Son in His humiliation, and as such we should give her honor and reverence, and we do; but only to God do we give the glory due to God. The Virgin Mary never raised anyone from the dead, never claimed divinity for herself, never forgave sin, never died for our sins, never ascended into heaven as Christ did. She was a holy woman and that was all.

I asked a nun not very long ago, why it was necessary for me to pray to the Virgin. She said to me, "If you loved your mother dearly would you not grant a favor to a person because she asked it quicker than you would to that person herself?" "No," I said, "not if I loved that person well enough to die for her. I know the great heart of Christ and I know He loves me and it is said in His Book that there is no other Mediator between God and man except Himself."

I will not weary you with the story of the years in which I was an unbeliever.

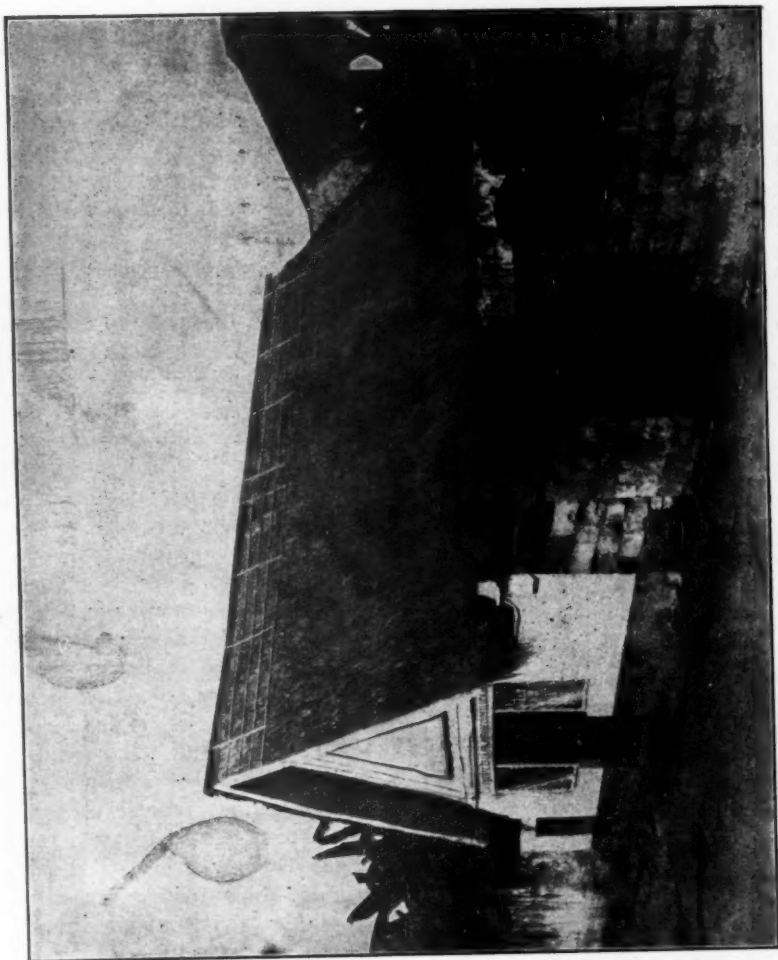
But one night I went to report an address given by Mrs. Ballington Booth (for I was a newspaper reporter) and there was something so simple and winning and vital in her faith that I went up and spoke to her. I can never forget her "God bless you!" and a year or so later I went to see her and for seven months she sought to lead me into the light. She confessed, "I am not the Christ," as did John the Baptist, but she pointed me to the Lamb of God. She said to me, "It is Christ and not

creed;" and one night in the silence of my own room, after leaving her, I cried to God to reveal to me His Son as my Saviour, and since then I have known what it is to be saved. If I asked a Catholic to-night, "Do you know you are saved?" he would tell me it was presumption to think anyone is good enough to enter heaven. But when God says so we must believe Him. He says: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." And further, He declares: "Believe on the Lord Jesus Christ, and thou shalt be saved." Furthermore He says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." He says, too, that "whosoever believeth that Jesus is the Christ is born of God." Is it presumption to believe this, or is it blasphemy to uphold our own mock modesty and refuse to believe God?

If the Church would only take the attitude that John the Baptist took, that every true disciple has always taken, and would point its followers to God, the Catholics would not be in bondage and darkness to-night. I would have liked to remain in the Church; every fond tie, kinship and friendship and fellowship that I have had is associated with it. I went to mass once after my conversion, but its hollowness and mockery sickened me, and not even to please my family could I sell my God-given mind and principles. He Himself more than makes up for all I have given up for Him.

The New Premium.

Simultaneously with the issue of this number of THE CONVERTED CATHOLIC, Dr. King's new book, "The Purple and Scarlet Woman and Her Relatives;" will be sent out to those subscribers who have ordered it or to whom it is due as a premium for placing new names on our mailing list.

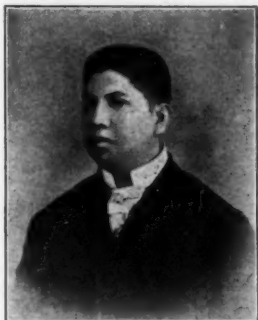


THE FIRST PROTESTANT CHURCH IN THE PHILIPPINES.

THE GOSPEL IN THE PHILIPPINES.

THE picture on the opposite page of the first Protestant church dedicated in Manila, represents a plain but commodious structure, designed and largely paid for by the Filipinos themselves.

The building was dedicated by Bishop Warne, of the Methodist Episcopal Church. The pastor, Rev. Nicolas Zamora, is a convert from Romanism, a graduate of the Catholic College of Manila, and was the first Protestant minister ordained in the Philippines.



Rev. Nicolas Zamora.

Years ago Alonso Lallave, a priest of the Dominican Order, was converted; and after translating the New Testament into the Tagalog language, his efforts to circulate the Scriptures in co-operation with the agent of the British and Foreign Bible Society were rewarded with the crown of martyrdom. He was killed in Manila by order of the Church authorities, but the Bible agent, being a British subject, was allowed to escape. All the Bibles were destroyed. But a copy had come into the hands of Paulino Zamora, a business man of Manila, who was converted, with all his family; and the young man who was ordained to the Protestant ministry is his son. Thus in the providence of God the death of His servant, Lallave, has led to the raising up of another converted Catholic to be the pastor of the first Protestant church built by the

Filipinos themselves for the worship of God.

The church was crowded for the opening ceremonies and the sermon was preached by Rev. J. B. Rodgers, of the Presbyterian Mission, who explained that true worship was not offered to or through images, such as were in the surrounding Roman Catholic churches, and that the early Christians for some centuries either had no churches or very plain ones, and that true heart worship would be as acceptable to God in their plain church as in the grandest church on earth.

It was truly a memorable day in the religious history of the Philippines, and the greatest cause for thanksgiving to God is the knowledge that it will surely be followed by hundreds more of such days in all those islands of the Oriental Seas, through which thousands now sitting in the darkness of Catholicism shall see the great light of the Sun of Righteousness.

Letter from Manila.

Dr. Rodgers, who had served with great success in South America for many years before he was assigned to the Philippines, in a recent letter says:

Manila, P. I., Aug. 22, 1900.

Dear Brother O'Connor:

You have understood the religious-political situation here better than most editors at home. Most American Catholics think that all the movement is of Protestant origin, but it is really that of a people that is Catholic against one special class of their own ecclesiastics, namely, the Spanish friars. They would welcome American priests; they are ready enough to follow their own priests as long as they behave themselves. Archbishop Chapelle has taken the side of the friars against the people, and so has lost every possible chance of pacifying or persuading them.

In the medical college case, he has not so much made an argument along legal lines, but in a semi threatening, browbeating manner has been telling the Commission that they must not anger the Catholic Church unless they are willing to stand the consequences.

Our work is certainly encouraging, and I believe will grow rapidly. Here we have suffered no persecution beyond the petty annoyances, social and otherwise that other Christians have to endure. We hope and pray for a great awakening in the near future. The only hope of the Philippines is in the Gospel of Jesus Christ.

With kindest regards and best wishes for your success,

I am, yours fraternally,

JAMES B. RODGERS.

The Jesuits Alarmed.

Besides these and other evidences of the success of the Christian missionaries in the Philippines, the Jesuits afford proof of a very tangible nature. To counteract the work of the Gospel in those islands they have issued the following directions for all Catholics. The doctrine set forth is the foundation of all Catholic belief, but the Jesuits express it more bluntly in the Philippines than they would dare to do here. The *Liber-tas*, the Spanish organ of the Church in Manila, gave all the credit to the Jesuits for this condensation of "Catholic faith and practice." Three-fourths of this declaration of principles are taken from the Syllabus of Pope Pius IX., issued in 1864:

I. The commands of the Church must be obeyed in the same manner as the law of God.

II. You must subject your own judgment to that of the Church, and think exactly as the Church thinks, for the Church cannot be overcome.

III. You must reject and condemn the Masonic sect, so frequently rejected and condemned by the supreme Pontiffs.

IV. You must also reject and condemn liberty of worship, liberty of the press, liberty of thought, and the other liberties of perdition, condemned and rejected by the Church.

V. You must also reject and condemn liberalism and also modern progress and civilization, as being false progress and false civilization.

VI. You must utterly abominate civil marriage and regard it as pure concubinage.

VII. You must also condemn and reject the interference of the civil authorities in any ecclesiastical affairs, so much in vogue nowadays.

VIII. Finally, you must hold the belief that the Church has by its origin a divine and supernatural authority, and is moreover superior to the civil authorities, and condemn and reject the doctrine that the Church should submit to the State, or that the Church is independent of, or ought to separate itself from the State.

Children must be brought up in the above views, condemning whatever the Church condemns. And children must be educated solely in Catholic schools by genuinely Catholic teachers, and not on any account in unsectarian or mixed schools, which are strictly forbidden by the Church.

Dr. Drees's Sermon.

One of the most acceptable speakers at the great Missionary Society of the Methodist Episcopal Church in this city last month was the Rev. Dr. Charles W. Drees, Superintendent of the Missions of the Church in Porto Rico, where he went last summer, accompanied by the Rev. A. Lambert, the converted priest, who was at Christ's Mission. Sunday, Nov. 18, Dr. Drees preached at Christ's Mission a great sermon, which will be published in full in the next CONVERTED CATHOLIC.

DANGERS FROM ROMANISM.

IN an article under the above heading in the *Assembly Herald* for November, the Rev. H. A. Schauffler, Superintendent of Missions in Cleveland, Ohio, says:

In his essay on "Ranke's History of the Popes" Macaulay says: "It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom." Rome is now actively developing its strength in this country through that polity.

Rome has everywhere and always claimed to be the only Christian Church, membership in which is essential to salvation. The Pope is supreme and infallible. The Church is absolutely independent of the State, which should be absolutely dependent on the Church.

Professor Foster, in his "Fundamental Ideas of the Roman Catholic Church," says: "Rome claims the right of directing the schools of every nation, including our own. The struggle that has arisen in the United States can never be settled except by the Church's or the State's abandonment of the right to govern. The problem of the schools is therefore an irreconcilable one."

Wherever she has had or now has the power, Rome opposes the reading of the Bible, the right of private judgment and of religious liberty. It is stated that during the three hundred years' occupation of the Philippines, the Roman Catholic priests never gave the people a single book of the Bible in their language. She is the deadly foe of liberty and of evangelical Christianity.

I lived and worked as a missionary for nearly nine years in Austria, till 1881. We and those converts who joined us suffered bitter persecution. We were denied all religious rights and our civil rights were curtailed. We were condemned to fine or imprisonment for ending tracts in our own dwellings.

Roman Catholics who met to read the Bible were dispersed by gendarmes and imprisoned.

Rome's spirit and aim in the United States are the same as they ever have been elsewhere. She is very willing to have a few artful ecclesiastical politicians claim to be liberal and patriotic. But they only serve the purpose of masking her real designs. I have now worked for eighteen years among the Slavic Roman Catholics of this country and can testify that the spirit and aim of Rome are the same here as in Austria. She fought against the Bible in our public schools and when we weakly yielded and banished it, she denounced them as "Godless" and insists on Catholics sending their children to the parochial schools, though the parents complain that the teaching is poor. She opposes the reading of the Bible. A priest in Cleveland told my colporteur that he had burned 17 Bibles sold to his people, and then set his dog on the colporteur. She rules by fear. It is pitiful to see how Poles, for example, dread the priest's displeasure. Converts to Protestantism are relentlessly persecuted. Missionaries are abused. One of our Polish missionaries in Detroit and a Bohemian lady missionary in central Massachusetts were attacked and received bodily injury, the latter by direction of the Irish priest. Of course there are exceptions, but they cannot disprove the rule.

Rome is one of the greatest causes of infidelity. Many of her votaries get their eyes opened to the falseness of her claims and become disgusted with the rapacity and bad lives of her priests. They think that all religion is a humbug and wholly renounce it. This is the case with a very large part of the Bohemian population of our country.

Briefly stated, the dangers from Ro-

manism in this country result from its persistent claim to be the only Christian Church and that there is no salvation outside its pale; its opposition to evangelical Christianity by all means in its power; its false teaching about salvation by works; its mariolatry and image worship; its tyrannical and soul-corrupting confessional; its opposition to freedom of conscience, to the Bible for the laity, to the public school system, to the enlightenment of the whole people, to all our free Christian institutions; its claim to control the State and therefore its enmity (though concealed) to our free form of government by and for the people; its influencing politics for its own advancement; its being under the absolute and supreme control of a foreign head, to whom its votaries owe supreme allegiance; its unscrupulous use of means to attain its ends; and its undermining the religious faith of many through the abuses it tolerates and fosters in the name of religion.

It is alarming to see how many American Protestants are lulled into false security by the honeyed words of artful Romish ecclesiastics and think that Rome is being converted to liberal views and tolerant practice. Let such try to do missionary work among the Roman Catholic people and they will soon hear the angry growl and feel the sharp claws that have been concealed under the soft velvet.

It is very important that our churches should know the animus and aim of Romanism and realize the cruel spiritual bondage in which Rome's votaries are held and the dangers that threaten our country, that they may set themselves with all faith, love and zeal to reach those misguided multitudes with the saving light and power of the Gospel and rescue them and our beloved land from the great dangers to all our free institutions that result from Rome's increasing power.

Rome Disrupts Governments

Hon. Charles B. Hart, United States Minister to Colombia, in an interview with a representative of the *Tribune*, last month, said:

In addition to the Liberal revolution is the crisis between Sanclemente and Marroquin. These men were elected on the same ticket as President and Vice-President. President Sanclemente found it impracticable to live at Bogota, and Vice-President Marroquin and his friends effected a bloodless revolution on July 31. On September 15 his Government was recognized by all the foreign governments. The Papal See did not, however, recognize the Marroquin regime. Sanclemente is at present in Villeta, and, when I left, had not relinquished his claim to the Presidency.

The Minister's reference to the Papal See shows that the Roman Church was still pursuing her usual policy of interference in politics and thereby contributing to the disturbances and revolutions that militate so seriously against the prosperity of the South American republics. Whenever a party comes into power that does not consider the interests of the Church paramount to all other issues, the clericals excite the people to rebellion.

In all Roman Catholic countries the priests are opposed to liberty and progress. In France they are the enemies of the Republic. "Clericalism: there is the enemy," said Gambetta. The present Government has been compelled to adopt a policy of repression toward the clericals. In Spain the recent Carlist uprising was fomented by the priests. A dispatch from Madrid, November 1, said: "The liberal and republican press declare the vitality of Carlism is due to the freedom allowed the religious orders. The lower clergy are implicated in the present uprising." The influence of the Church is in proportion to the ignorance of the people. When the latter are enlightened they cast off the clerical yoke.

Literary Notices.

(All books noticed here can be sent from this office.)

Souls in Pawn.

By Margaret Blake Robinson. New York: Fleming H. Revell Co.; price \$1.25.

The converted Catholic lady who spoke at Christ's Mission last month, and whose address is reported in this issue of *THE CONVERTED CATHOLIC*, has made a notable contribution to the literature of missions in the lower part of New York by this story. It is a real living thing, and as such it will certainly find readers who will admire the skill with which it is told. There is no book published on mission work in the slums so weird, so true, as "Souls in Pawn."

A Reporter at Moody's.

By the same author. Price 50 cents.

Miss Robinson is one of the "Twenty Millions Loss" that Miss M. T. Elder has declared the Roman Catholic Church to have suffered in this country. As we have frequently stated, a large percentage of this "loss" have found their way into all the branches of the Church of Christ in our land. They are in the pulpits as well as in the pews, and are toilers in the mission fields in distant lands and at home in the slums of our large cities. Miss Robinson belongs to the latter class—a devoted, earnest consecrated missionary and worker among the poor and outcast heathen, both native and foreign, in this city. With other ladies, she has recently opened a place for evangelistic work in Baxter street.

She edits a monthly paper, the *Herald of Light*, that gives accounts of city mission work of all kinds.

Miss Robinson was a reporter on the daily press when she was converted. This book is the result of a course of study at the Moody Bible Institute, Chicago. It is the best account of the Bible Institute published.

The Master Christian.

By Marie Corelli. Price \$1.50.

In addition to the previous notices of this remarkable work, the following comments written by a priest, who is now the guest of Christ's Mission, and who is well acquainted both with Rome and the gifted writer, will be read with interest.

Marie Corelli, already well-known to the world as an author, a Roman Catholic by birth, married to a Roman Catholic, welcomed by the most exclusive and highest circles of English Catholic aristocracy, has written a new book which is the most powerful arraignment of the Roman Church yet published. The terrible accusations it contains against Rome and the Roman Church and its dignitaries, bishops and priests, although well known as true to many, have never yet found an author of prominence with sufficient courage to give them the publicity Marie Corelli has bestowed on them. The false foundations on which the Church stands, the political intrigues for influence concocted at the Vatican, the dirty work of Roman diplomacy, the immoral lives of priests and prelates, the absolute want of charity in the Church, the predominant avarice and love of riches in the clergy—these are the prominent conclusions reached on reading the book. That millions of money and artistic treasures are hidden in the Vatican while the people of Rome and Italy are starving at its doors is another fact which Miss Corelli repeatedly brings forward. This most remarkable book has met with tremendous success. Everybody is reading it and commenting on its extraordinary revelations. All the diplomacy and thunders of the Roman Curia will not succeed in arresting the general indignation and the consequent defection from Church ranks produced by this popular publication. It is really a sign of the times. F

Is the Papacy Antichrist?

BY JOHN W. MAGEE.

- I. *The Papacy is the Great Apostasy predicted by the Apostle Paul in II. Thessalonians ii, 3-12.*

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And or this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

- II. *The seductive and pernicious nature of Papal teachings, as recorded by St. Peter. II. Peter ii. 1-3.*

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in

damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

- III. *Two prominent features of the Roman Apostasy were described by Paul to Timothy. One of these was forbidding to marry, and the other the abstinence from eating meat. Here are the words recorded in I. Timothy iv, 1-3.*

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

- IV. *The Papacy corresponds to the description by St. John in the Book of Revelations of an infamous woman sitting upon a "scarlet colored beast" and receiving special attention from the kings and powers of earth. Revelations xvii., 3-6.*

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was

a name written "Mystery, Babylon the Great. The Mother of Harlots and Abominations of The Earth." And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with great admiration."

V. *God's people are invited to come out of the fellowship of the system above described, and escape her plagues and the final destruction which shall come upon her from the Lord, as pictured in Revelations xviii, 4, 5, 8.*

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Therefore shall her plagues come in one day, death and mourning and famine: and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

The Papacy as a system of religion is beyond the hope of reformation, and all who belong to the true Church of God should invite Roman Catholics to come out from it and so escape the awful judgments which will surely overtake and destroy that system.

The teachings of Rome are a gross perversion of the holy doctrines of Jesus Christ. The Pope claims supremacy not only over the whole Church, but over all the nations as well. The dogma of Papal Infallibility is a blasphemous assumption by the Pope of an attribute which alone belongs to God.

Purgatory is a frightful human invention, used with astounding success for the purpose of extorting money from the ignorant and the superstitious, as its fictitious gate can only be unlocked by a priestly hand with a golden key.

Romanism is a domineering power.

The Pope is crowned with the tiara—the triple crown—emblematic of power over three worlds, the Spiritual, the Temporal, and the Purgatorial. He claims the use of two swords—the ecclesiastical and the civil, with which to conquer all people. Romanism is a system of intolerance. "Submit or Suffer," has been the cry of the Papacy to all the world. Under its shadow true liberty cannot grow, a pure faith cannot prosper, free speech cannot be heard, a free press cannot exist, and a free Bible cannot be read by the masses of the people.

Some of the best Bible scholars take the same view as Brother Magee regarding the Man of Sin and the Mystery of Iniquity, while others, equally learned and distinguished, maintain that the Antichrist has yet to appear.

It is difficult, however, to conceive of any system that is more anti-Christian—that is, a substitution for Christianity,—than the Papal religion. The Pope is in the place of Christ, as the head of the Church; the priesthood of Rome is substituted for the priesthood of Jesus; the sacrifice of the mass is a travesty of the Sacrifice of Calvary; the priest absolves from sin, though God alone can forgive the sinner; prayers are offered to the Virgin Mary and the saints worshipped ("I worship Thee, Great Queen!"—St. Liguori), instead of Jehovah, who said: "My glory will I not give to another, neither my praise to graven images;" purgatory takes the place of the finished work of Christ in preparing souls for heaven, and the voice of the Bible is superseded by the dictum of the Pope.

Every one of the distinctive doctrines of the Roman Catholic Church can in like manner be easily shown to be totally antagonistic to both the spirit and the letter of the Christian religion as set forth in the Bible.

The "Away from Rome" Movement.

THE religious movement in Germany, and especially in Austria, generally known as "Away from Rome," at first seemed purely political, inasmuch as it resisted a policy that was acceptable to the Church authorities. Whole communities made a profession of the Protestant faith, and the leaders in the political aspect of the movement soon realized that the work was of God.

Herr Schoenerer, in the Austrian Reichsrath, stated that over 10,000 Austrians in Bohemia and other provinces of the Empire had seceded from the Church of Rome; but a German paper, the *Christliche Welt*, says this is under the actual numbers, and that 16,000 would be a juster estimate.

The New York *Independent*, Oct. 25, had an article upon the progress of the movement, but the figures given, dating only from April, are not so recent as those quoted above. We are so pleased to see the *Independent* showing an interest in the conversion of Roman Catholics in any country that we reproduce the article in full.

The agitation in Austria against the Roman Catholic Church, which began as a distinctly German movement, and has been confined chiefly to the German provinces, is now spreading among the other nationalities of that Empire. For several months already the crusade has been gaining ground among the Slavs. In the Catholic province of Slavonia, the newspapers are engaged in a determined attack on the Church of Rome, chiefly for its antagonism to the best elements of modern culture. One of the liberal papers says that if the people of Slavonia had created their civilization on the basis of Protestant principles, they would now be a powerful nationality. "Show us a clerical poet, or author, or artist, or savant, who has done any permanent good to our people. Catholicism and culture are mutually antagonistic." Among the Czechs the movement is

also steadily spreading, being under the special leadership of the indefatigable Dr. Ishka, whose program includes the organization of a national Czech Church entirely independent of Rome. This leader is really an Old Catholic, and altho refused acknowledgment as such by the Old Catholics of Germany only last year, has found a warm advocate in Ignaz Kutshern, the editor of the Old Catholic *Volkruf*, the official organ of this body in Austria, who warmly indorses the agitation of Ishka and an anti Rome movement side by side with that of the Germans. The organization of an Old Catholic National Church of the Czechs is also declared by leading Protestant Churches of Austria as a healthy antidote to a radical clerical reaction which is believed to be on the way. Ishka's propaganda has been so pronounced that the authorities of the State recently arrested him in Prague while delivering an address, on the ground that he was plotting to estrange the Czech people from their old faith, and that he was in complicity with Russian protagonists of the Pan-Czech movement, having also received funds for his work from St. Petersburg. So far, however, the "Away from Rome" cry among the Czechs seems to partake somewhat of an academic nature, and has not penetrated the masses. This latter the Church authorities very much fear, on account of the well known reverence the Czechs maintain for the memory of Huss, which could readily be made a battle cry. In the meanwhile the movement is constantly growing in the German provinces, and is now almost entirely a religious and non-political movement. The total number of conversions to the Protestant Church in these German provinces for the twelve months ending April, 1900, as officially reported by the State authorities, was 7,665, of whom 6,224 came from the Roman Catholic Church, which, however, gained 675 converts from Protestantism during this period, making a gain in favor of the Protestant Church of 5,690. The total increase so far has far surpassed the ten thousand line. The "Away from Rome" propaganda has evidently come to stay, and is one of the fixed facts of modern religious life.

THE CONVERTED CATHOLIC FOR NEXT YEAR.

"LIFE IN ROMAN CATHOLIC MONASTERIES."

In the next issue of *THE CONVERTED CATHOLIC* the brilliant writer, Augustine Baumann—"Father Augustine"—formerly a monk of the Passionist Order in Hoboken, N. J., will resume his sketches of "Life in Roman Catholic Monasteries," that have been such a feature of the magazine in Volumes XVI. and XVII. The first of the new series will appear in the January *CONVERTED CATHOLIC*. Our subscribers could do no better missionary work than to order extra copies of that number for distribution among both Protestants and Catholics. An extra dollar sent with the renewal of the subscription will enable us to distribute twenty-five copies where they will undoubtedly do good. Catholics will read these articles with avidity, for they are written in a fine spirit, and everyone who likes a good literary style will enjoy the pen pictures of monastic life by this graceful writer. In olden time men used to be put in the stocks for their eccentricities, and if the reader wants to see how Father Augustine pillories his former associates they will have an opportunity of observing the process in the next *CONVERTED CATHOLIC*. It will do the monks good, and doubtless many of them will try to get out of the stocks as quickly as they can. Monks can be converted from their queer ways as well as other people by the grace and mercy of God. John Wycliffe was a monk, so was Martin Luther, so were scores of others who led the way out of Rome in the Sixteenth Century.

If we had the means we would send copies of the January magazine to every monk, and even to the bishops and priests, in the United States. But we will do the best we can to send light into those abodes of darkness and superstition where many honest but misguided men are wearing out their lives in physical torture, mental misery and spiritual degradation.

IMPORTANT SUBJECTS TREATED BY EXPERTS.

During next year articles will also appear from the priests who have recently come to Christ's Mission. One of these gentlemen is a graduate of the Catholic University, Washington, D. C., who, though he had been a priest for only four years, knows more about the Roman system than any of the Paulist Fathers. Bishop Keane, now Archbishop of Dubuque, was rector of the University when he signed this gentleman's diploma, and he testifies that he was one of the brightest young men that ever passed through the University. He will throw light on the educational methods of Rome that have kept even the best of the Catholic minds in our country apart from the intellectual progress of the age.

Another gentleman who had been a priest for sixteen years, and who came to Christ's Mission last month, will contribute a series of articles on "The Policy of the Vatican." He has moved in the innermost circles of Vatican diplomacy, his uncle being a Cardinal, and therefore his contributions will possess exceptional weight and authority. He is a man of fine culture, and an experienced writer, like Father Augustine.

RELIGION IN FRANCE.

THE Rev. Charles Merle D'Aubigne, son of the celebrated writer of "The History of the Reformation," is visiting the United States in the interests of the Franco-American Committee of Evangelization for supporting the Huguenot churches. The work of this committee is, however, different from that of MM. Bourrier, Corneloup and other converted Roman Catholic priests who are laboring with great success, to bring the people from the darkness of superstition and unbelief, into the light of God's salvation.

Mr. D'Aubigne is speaking in several of the largest Presbyterian and Reformed churches, and has been very successful in interesting them in the continuance of the work of the Reformed bodies in France. Some of these churches are latitudinarian in theology and even rationalistic, but Mr. D'Aubigne is concerned only about those that are true to the Gospel of Christ. As there is a union of Church and State in France, even under the Republic, Protestant pastors, duly accredited, as well as Roman Catholic priests, receive a salary from the Government; but this does not apply to converted priests who, though they preach the soundest kind of Protestantism, are not recognized by the Government as regular ministers, unless they are formally endorsed by some of the ecclesiastical bodies. That is one of the chief obstacles in the way of the work for the conversion of the priests. Provision for their maintenance should be made from other sources than the Government, and this can be done only by private contributions.

Mr. D'Aubigne is the best man the French evangelical churches could send to this country to create an interest in the Protestant cause. Besides the prestige of his father's name, he has

been very successful as a pastor in Belgium, and his writings show much of the fine grace and strength and evangelistic spirit so conspicuous in the great historian.

In his addresses in this country Mr. D'Aubigne takes rather a gloomy view of the condition of things in France religiously, morally and socially. He says that drunkenness has increased so much that Belgium is now the only country that surpasses France in the consumption of strong drink, the number of saloons being no fewer than 500,000, or one to every 76 of the population. The enormous growth in the extent of this vice, together with the pernicious increase in the circulation of immoral literature has produced a much larger criminality in proportion to the population than existed fifty years ago—especially among the young.

So far as the Roman Catholic Church is concerned, it seems that there are 140,000 sisters of mercy, 50,000 men who are members of religious orders, and 60,000 regular clergy. No less than one-tenth of the landed property of the whole country belongs to the orders, and their wealth is estimated at two thousand million dollars. Yet the faith of the people in the Church is low and one authority sets three millions as the outside number of "sincere" Catholics in the land. In some villages public worship has been abandoned altogether, and out of the entire population of Paris hardly 200,000 go to mass even once a year.

Yet religious questions are discussed very widely. The conflict between the Church and modern science has attracted much attention, and many of those who feel that some religion is necessary for other people if not for themselves, say that as Roman Catholicism has not met the demands made upon her by the intellectual needs of the age, children ought to be taken

from the priests and placed under the instruction of Protestant ministers.

The movement among the Catholic priests themselves has become strong enough to create a widespread interest in the minds of the public, and the conversion of many of these gentlemen has transformed them into active heralds of the light and liberty of the Gospel among those who are still in the darkness from which they themselves have only recently emerged.

In some provinces there is a distinct movement towards Protestantism considered to have been largely caused by the wide sale of the Scriptures by the agents of the British and Foreign Bible Society.

The religious reawakening in France, in Germany, in Austria and other European countries is one of the most hopeful signs of the times; the Catholics themselves are forcing their way out of their Church.

The movement from Rome in Austria and Hungary is being assisted by the Vatican itself, inasmuch as ever since the civil marriage crisis and the triumph of the Liberals in Hungary five years ago, it has been increasingly meddlesome in political affairs. The general result of this has been the opposition of the Slavs to any union that might be used by the clericals, and the starting up of an agitation in the press. Many papers attribute Rome's action as retaliatory because of Austria's friendship with the Italian Government, and complain that while no country has been more loyal to the Pope than Austria her kindness has been repaid by frequent efforts to work against her interests. One of the most influential journals says that Austria has given the Holy See a thousand times more than she ever received from it, and goes on to observe that if the facts of history are unchanged one thing can be changed—the unwillingness to pay deference to the distinction

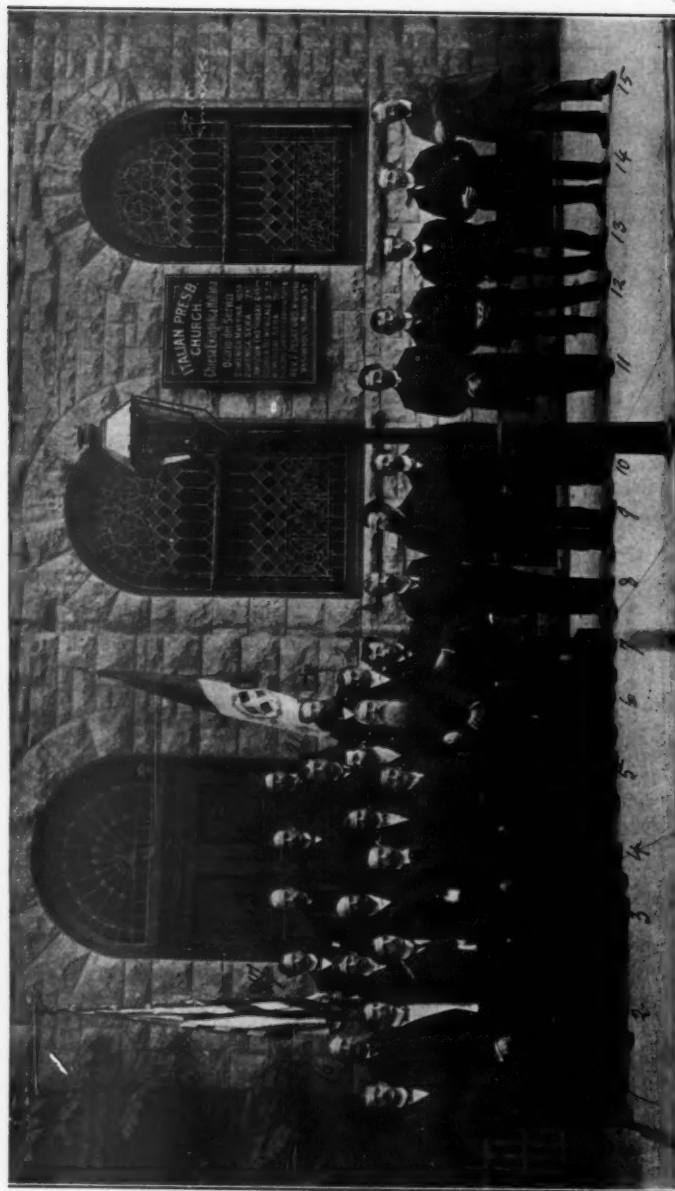
drawn by the Emperor between political and religious duties.

All Roman Catholics seeking liberation from the spiritual and intellectual fetters of Rome should receive all possible moral and material help from Protestants; and few better ways can be suggested of giving this than by the practical support of agencies that exist for the express purpose of bringing about their personal salvation.

Rome Losing Everywhere.

Few religious papers give more attention to the Roman Catholic Church than the *Northwestern Christian Advocate*, of Chicago. We presume that one reason for this is that the Rev. John Lee is one of its regular contributors. No minister in America understands the Roman system better, or has labored more energetically for the benefit of Protestants in South America, than he. The issue of the *Northwestern Christian Advocate* for October 31, says:

In a recent number of the *Catholic Telegraph* the fact is brought out that there is in Germany a great loss to Catholicism, 40,000 of its members having become Protestants during the seventeen years, from 1880 to 1897, while during the same period only 4,400 Protestants were received in their places. It reports the same trend in Prussia, Hessen, Baden and Bavaria, in all of which the Roman Catholic Church is losing all the time. Even when it comes to the United States, it finds no comfort, the losses here being even greater than in Germany, the organization of the Church being much less effective in America than in Germany. On the basis of Catholic immigration for the past century, the Catholics of the United States should number 30,000,000. "But," mournfully says the *Catholic Telegraph*, "in reality we can show not quite 10,000,000." All the evidence goes to show that everywhere Protestantism is winning and its rival is losing.



THE ITALIAN EVANGELICAL ALLIANCE PASTORS AT NEWARK, N. J., OCTOBER 26, 1900.

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|--------------------|------------------------|----------------------|----------------------|-----------------------|
| 1. Sig. G. Brunn. | 9. Sig. M. Mazzucca. | 13. Sig. G. Merlino. | 17. Sig. G. Vital. | 21. Sig. Z. Conte. |
| 2. " F. Santilli. | 10. " A. Peruzzi. | 14. " A. Natino. | 18. " F. Tagliatela. | 22. " G. Giambruno. |
| 3. " V. Serafini. | 11. " F. De Carlo. | 15. " A. Acquarone. | 19. " F. Pesaturo. | 23. " A. Di Domenica. |
| 4. " B. Barecchia. | 12. " G. Boccaccio. | 16. " Zottarelli. | 20. " A. Dassori. | 24. " V. Zottarelli. |
| | 25. Sig. A. Minutilla. | | 26. Sig. C. Cerreta. | |
| | | | 27. R. De Leo. | |

The Italian Evangelical Alliance.

David says that the wrath of man shall praise the Lord. The latest conspicuous instance of this truth is the organization of all the Protestant Italian pastors in an Evangelical Alliance, in Newark, N. J., on October 26. It was really called into existence by the persistent and bitter attacks upon them and their work by the Roman Church and one of the Italian newspapers of this city. The chief object of the Alliance, apart from this, is to promote spiritual and practical union for evangelistic work. Their programme however, includes the promotion of good citizenship among the Italians in this country "for the honor of Christ and the welfare of our adopted country."

The picture of these Italian pastors on the opposite page showing what manner of men these brethren are, is an inspiration. All of them are converts from the Roman Catholic Church. They are now zealously laboring in the various denominations to bring their fellow-countrymen to the knowledge of the Saviour, who has been covered up, even as His commandments have been made of none effect, by the superstitions, traditions and mummeries of the Church of Rome. There is a bright outlook for evangelical work among the Italians.

Rome's Queer "Converts."

Prof. Hans Fischer, a distinguished German *litterateur* and a Roman Catholic, has answered the question why a certain kind of Protestants become Roman Catholics, in a series of special articles that has lately appeared under the title, "Die Hin zu Rom-Bewigung," with special reference to the reception of the poet August Strindberg into the Roman communion. What he says of the "degenerates" who become Ro-

manists is applicable to many in this country as well as in Europe:

"Why do such men as Strindberg, when they break with their own past, find their way into the Roman Catholic Church? The greatest mistake would be to imagine that this is caused by a reawakened conscience. In not one of these cases have any religious motives been made a prominent factor or force in this singular step. A psychological analysis of their change leads to entirely different agencies. Their original naturalistic and radical ideas and ideals cannot end otherwise than in a perfect wreck of their physical and mental natures. At bottom they were men devoted to sensualism, and their end is bankruptcy. What they want is an opportunity to rest, to recuperate, to have the opportunity to be restored to health of body and mind. To obtain this they cast themselves into the arms of Roman Catholicism, and they seek in this communion not religious but only esthetic help. The magnificence of the Roman Catholic cultus, the incense of the service, the lack of all appeal to their own activity of thought, the perfect guardianship assumed by the Church over its adherents, give them the opportunity they want. Protestantism under these circumstances they hate, as it makes demands on their will and insists on moral energy. These men, tired of their own wild mental career, want rest; they desire to sleep and to dream; and for this purpose they prefer the Roman Catholic cultus.

"Several years ago the Norwegian poet, Arne Garborg, published a novel in which he pictured the soul career of such characters, and significantly called this book 'Tired Men.' In reality it appears in this work, as in the cases mentioned, that the nervous disorders of these men have more to do with their conversion to Rome than the religious teachings and tenets of the Church herself."

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

FIFTH SERIES.

XXII.

NEW YORK, December, 1900.

SIR:—In this, the last month of the Nineteenth Century, as we survey the progress of the world during the last one hundred years we have good reason to exclaim "What hath God wrought!" In all parts of the world the nations have been awakened to the sense of God's sovereignty, and His goodness and love have been recognized more fully than in any previous century. While the Christians of to day are not what they should be, with all the advantages they possess, there is a higher type of living in every country than has yet appeared in the world's history. There are more professing Christians, and, thank God, there are more true Christians at the end of this century than ever before.

There are also fewer Roman Catholics in proportion to population, for millions of nominal Christians who had been members of your Church have come out of it and are enrolled among the hosts of the Lord that are accounted the people of God.

One hundred years ago the school books said the number of Roman Catholics throughout the world was three times as great as of Protestants; but by the middle of the century the figures showed that the former were only double the latter. The end of the century sees them about equal in numbers. There has been progress in all directions by the nations called Protestant, while decay has marked the course of Roman Catholic countries. The war between this country and Spain two years ago was the latest indication of the march of events. Protestantism—that is, evangelical Christianity—is advancing while Romanism is declining. In Europe the foremost nations to-day are England and Germany, both Protestant, and in this western hemisphere our own Republic, also Protestant, has become the greatest factor in the civilization of the world. (I use the word "Protestant" as synonymous with the Christianity of the Bible.)

At the opening of the century the population of the United States was estimated to be about 5,000,000. Ten years ago it was 62,622,250. By the census taken this year the figures mount up to 76,295,220. In the history of the world there is no comparison with this growth of population. Statistics are dry reading, but they tell a wonderful story of the increase in numbers, wealth and power of the United States. In 1840 the population was 17,000,000; in 1870 it was 38,000,000, more than double; in 1900 it had doubled again, and is now over 76,000,000. In this census the new possessions that have been wrested from the tyranny of Spain and the Roman Church by our great Republic—Cuba, Porto Rico and the Philippines—are not estimated. They are under the care of our government; the American flag, the symbol of civil and religious liberty, waves over

them, and if the inhabitants of those islands were accounted American citizens, the population of the United States would be 90,000,000. But without these, before the new century has completed its second decade the population will be 100,000,000. The records of history do not show any parallel to this growth in numbers. No other country has shown such marvelous development.

Where did all the people come from? You claim that as it was in the beginning when Columbus, a Roman Catholic, established the first settlement, so it has been through the centuries since: the people who have come to America have been largely from Roman Catholic countries. But at first they settled in South America, where the religious and social conditions continued much the same as in the countries from which they came. The hand of Rome that pressed upon the nations in the suppression of liberty and held in its grasp the souls of the people was not relaxed in the southern half of the hemisphere. The result is seen to this day. South America is Roman Catholic, and is still in a backward, a semi-barbarous condition compared with North America. Here the first settlers were Protestants, men and women who with an open Bible in their hands raised their voices in prayer and thanksgiving to God for their deliverance from popery, prelacy and priestcraft, and established a government where the freedom of the soul was guaranteed to all.

Columbus and his successors from Roman Catholic countries, and even the English settlers who followed in their wake, had no higher aim in the settlement of America than the extension of commerce and the gratification of the base lust of gold. But the Pilgrim Fathers who landed on Plymouth Rock, and whose principles are the foundation of the government of the United States, were impelled to leave their homes and seek a new land by other motives than the accumulation of wealth.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?—
They sought a faith's pure shrine!

God was with them, the love of liberty was in their hearts, the liberty wherewith Christ hath made them free, and they were resolved not to be entangled again with the yoke of bondage. So is it with their descendants to this day, and so it shall be while the Republic stands. An open Bible, freedom of conscience, the equality of all men before God, the privilege to worship Him in spirit and in truth—these are the "inalienable rights" of all citizens under the American flag, as they were the principles of the Pilgrim Fathers. If Catholics had settled in New England in 1620, North America would be like South America. The historian, Bancroft, says:

"Had New England been colonized immediately on the discovery of the American Continent, the old English institutions would have been planted under the powerful influence of the Roman Catholic religion; had the settlement been made under Elizabeth, it would have been before activity of the popular mind in religion had conducted to a corresponding activity of mind in politics. The Pilgrims were Englishmen, Protestants, exiles for religion; men disciplined by misfortune, cultivated by opportunities of extensive observation, equal in rank as in rights, and bound by no code but that which was imposed by religion or might be created by the public will."

Your Church, Cardinal, could not grow in such an atmosphere. It has ruled by force, physical force, as in the Inquisition, and spiritual force in the dependence of the soul on priests and sacraments. Not by constraint, but willingly can men serve God. And so the people of Catholic countries who for a hundred years have been coming to America in such great numbers have found a larger liberty for the soul, as well as more bread for the body, and this nation founded by Protestants and blessed by Almighty God has furnished them both in a larger measure than they could possibly obtain in their native lands under papal dominion.

What has become of all the Catholic immigrants and their descendants for the last hundred years, the Irish, the Germans, the French, the Italians, Hungarians, Poles, and hosts of others from Central Europe? If all of these had continued subjects of the Pope the population would be equally divided between Protestants and Catholics. The first settlers were Protestants, but for the last fifty years the immigration has been largely from Catholic countries. The fact is well known and even acknowledged by you that two-thirds of these have been "lost" to your Church. The statistics of this year estimate the number of Protestants in the population at 63,000,000, while there are only 10,000,000 Catholics. It is unknown how many of the Protestants were formerly Catholics, but the immigrants have been prolific, and it is reasonable to assume that a large percentage of those who are classed as Protestants had a Catholic ancestry. Not all the "Protestants" are good Christians, though they are enterprising, progressive, tolerant and lovers of liberty. Neither are all the "Catholics" models of the Christian life. Alas! by a large majority they are the contrary, for in every town and city nine tenths of the saloon-keepers and panderers to vice are members of the Roman Church in good standing, whose contributions to the support of the Church form a large part of its revenue. Every day the nuns can be seen in the saloons and dives in our large cities receiving the tribute that has been wrung from poverty and sin. Comparisons cannot be avoided when the claims of your Church to be the only representative of Christ on earth are considered. As I have said, Protestants are not what they should be, but in all that tends to the elevation of the human race and the acquisition of the qualities that mark the growth of man in knowledge and virtue, the superiority of the nations and peoples called Protestant is in strong contrast with the condition of those who style the Pope of Rome "Holy Father," and obey him rather than God. In the spiritual life, Protestants are "the Lord's freemen." And Paul adds, "Ye are bought with a price; be ye not the servants of men." Peter says, "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, [sin and idolatry] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." When the soul is free the man is free to develop all the faculties God has given him. "If the Son shall make you free, ye shall be free indeed," says St. John. Protestant Christianity makes free men; Romanism keeps them slaves to the priests. Slaves do not love the masters who have imposed yokes upon them. Hence the Catholic people everywhere are turning away from the priests to the blessed Master whose followers are His

friends, not servants. "I have called you friends." He loves his friends—"Greater love hath no man than this, that he lay down his life for his friends." That is what He did, and He makes known to His friends all things that He has heard from the Father (John xv, 15).

The millions of souls "lost" to your Church, Cardinal, have gone to swell the ranks of the army of the Lord in our great country and have been a great gain to every denomination of Christians that has welcomed them. More and more will come out of your Church and be numbered among the Lord's people. While it is yet time, will you not think on these things and fall into line with the great procession that is marching from Popery to Protestantism? The conversion of Catholics will be the event of the Twentieth Century. You could lead in the movement now. God grant you may! I have been privileged to take part in the great work, and I assure you there is nothing to compare with the joy of seeing souls coming out of darkness into light, out of sin unto righteousness, born again by the Spirit of God and made fit for the kingdom of heaven by the power of the Son of God, who died for our sins and rose triumphant over sin and death. You know as well as I do why God sent His Son to be our Saviour. Our Creator loved us, the work of His hand, made in His likeness—which alas! we had tried to deface by our sinfulness—and in pity He sent His own Son to tell us of that love and bring us back by way of Calvary to our Father's presence. When in the fulness of time He came to His own people, the "Church" of that time, the hierarchy, the high priests and Pharisees who lorded it over the flock, did not receive Him; but the common people heard Him gladly; "and as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Come and preach that.

Am I oversanguine in believing that the Twentieth Century will see many conversions from the Roman Catholic Church to evangelical Christianity? I do not think so. The movement away from Rome in Austria, Germany, Italy, and other European countries is a startling, a blessed fact in our day. I have had my hand on the pulse of the Catholic people for over twenty years, and have welcomed sixty-eight priests out of that Church, and I can feel the throbbings of the new life in the whole body in this country, and my faith is well founded that large numbers will secede and proclaim their independence of Rome and come under the power of the Gospel of Christ. Is it not significant that the last encyclical of Pope Leo XIII. (issued in November) should be an exhortation to seek the Redeemer, who, he says, is the way, the truth and the life? That is what the Word of God says, what all Christian ministers teach. Will you not join me in preaching it to the Catholics of the United States? You would be "lost" to Rome, but you would gain a crown of righteousness. You might think you would suffer persecution, but it would be for Christ's sake, and your reward would be from His own hand. God be with you, Cardinal, in this solemn hour at the end of the century; and may you be converted to Christ and proclaim Him as the only High Priest, the only Mediator, the only Saviour, during the days that may be given to you in the Twentieth Century.

Yours truly,

JAMES A. O'CONNOR.

CHRIST'S MISSION DEBT.

The Magazine for 1901.

This is the last time that heading shall appear in this magazine, and with God's blessing, even the word "debt" in connection with the work of the Mission shall be excluded from its pages. The record of the work of the Mission would be more agreeable than mention of the debt and difficulties that have called for occasional references. God has blessed the Mission, and its progress has been so marked that it would be unworthy to refer to the difficulties confronting it. Faith in God and patience in labor and perseverance in the good cause, with the co-operation of earnest, devoted Christian friends, will overcome all difficulties. God has blessed the work and the friends who have sustained it have been blessed. Their labor has not been in vain in the Lord.

Only two hundred dollars are now needed to pay off the entire debt. When that amount is received the mortgage will be taken up and that burden will be lifted. It never pressed heavily on the hearts of the workers, but it was in the way, and its removal will give scope for increased activity on the lines in which the Mission has been carried on for over twenty years. Any surplus from the contributions toward paying this small debt of \$200 will be used for the extension of the work.

Thirty Conversions.

In forwarding the subscription for next year and paying up some arrears, a dear friend in Illinois who has taken the magazine almost from the first number says: "After reading my CONVERTED CATHOLIC every month I give it to the four winds, beginning with my neighbors. The result has been that thirty Catholics in this town have been converted and left the Roman Catholic Church. They all say they were influenced by reading the magazine."

We could fill the magazine twice over with accounts of conversions from the Roman Catholic Church that are taking place in all countries, in Austria, Germany, Italy, France, Spain, and all over our own continent, from Canada to Argentina.

In every issue we have given instances of remarkable conversions, as in Austria, where whole communities have turned away from Rome, accepted the Protestant faith, and formed new evangelical churches. If this movement were not religious and spiritual, it would be called a revolution; and as revolutions do not turn backward, this work of God is sure to go forward and change the face of the world.

It will be the privilege of THE CONVERTED CATHOLIC to take part in and record the development of this great movement. We are well acquainted with the Roman system, and experience in this work for more than a score of years has taught us how to combat it effectually, and how to reach forth a helping hand to its deluded victims—priests and people—to come into the household of faith.

It will be our aim to make the magazine more helpful to every American and to every Christian than ever before. Our next issue, January, 1901, No. 1, Vol. XVIII., will be as good as, or better than, the initial number of any preceding Volume, if earnestness, diligence, faith in God, and faith in man can accomplish that result. But after all is said and done the success of the magazine will largely depend upon the co-operation of its readers. Without their subscriptions it cannot be published. Hence we earnestly ask them to renew for next year. We are confident they will do so, and we hope they will remember that he gives doubly who gives quickly.

